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THE COMMUNION OF SAINTS.—THE LAST JUDGMENT

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The Intermediate State

BY JOHN CLARENCE PETRIE

Where was it that the human soul of Jesus went immediately after His death? The Apostles Creed says, "He descended into Hell". The First Epistle of St. Peter says, "He preached to the souls in prison". Obviously He did not go to that Hell from which no escape is possible. Nor did He go to heaven, for heaven is surely no prison. He went to a world that is neither heaven nor hell. This is scriptural teaching. It was also the teaching of the whole Christian Church until the time of the Reformation. Convinced that abuses had grown up in the Church over prayers and Masses for the dead the Reformers threw out the whole truth in order to get rid of alleged abuses. The result has been that Protestants as a whole to this day, where they have retained any belief at all in the doctrine of future rewards and punishments, believe that at death we are translated at once either into Hell or into Heaven. In either case prayer for the departed is useless.

We who profess to hold the faith once for all delivered to the saints must try to under-

stand that faith and to defend it among those who live in error. Common sense tells us that few leave this world in such a state of purity as to be ready for the vision of God's holiness. Yet they have been good people, doing their duty, raising their families, paying their bills. Surely they are not to be consigned to a state where there is no hope. They are in the way of progress, the way of growth, the way of sloughing off defects. And just as we prayed for them when they were here we pray for them now; for surely if space is no barrier to prayer neither should be this change of status.

One mistake many make is in thinking that when our sins are forgiven there are no longer any consequences to be borne. A moment's reflection should dispel that error. We may well recall at this point the story of David's horrible crime. In order to cover up the results of his adultery he had Bathsheba's husband thrust into the front lines where to meet certain death. Then it was that God sent Nathan the prophet who denounced David fearlessly and sent the sinful

monarch trembling to his knees. David's repentance was so sincere that the prophet could promise him that God had forgiven him. But forgiveness did not end the consequences. The child born of the sinful union must die. Nor did David's fasting in sackcloth and ashes alter the decree of Heaven.

This is a sad lesson that men learn over and over; and yet will go on learning, to their woe. Forgiveness does not remove the punishment of sin. Here is a husband who has been unfaithful. He sees his error and returns. A loving wife, though her heart is breaking, forgives, takes him back. But something has been broken that can never be mended. Something beautiful and idyllic has been shattered. Never again can their relationship be what it once was. With the best intention in the world of forgetting the wrong the woman will at times wake up at night and re-live the whole horror of her betrayal. And the man, knowing what he has destroyed, will at times for the rest of his life writhe in an agony of remorse. The sin has been forgiven; the consequences remain.

To apply this thought to our subject we must agree that men can leave this life in a state of grace, their grievous sins forgiven, but with punishment yet to be undergone. Or, if we do not like the word punishment, we may substitute some other. It is those bad habits we have formed which forgiveness does not wipe out; those wrong habits of thought; those negative and destructive attitudes. They are character defects which we must overcome, out-grow. The purgation which saves us, "but so as by fire" to quote St. Paul, need not take the form it has in popular religious imagination. Growing pains are not necessarily physical.

Here we may remember Cardinal Newman's poem, "The Dream of Gerontius". Newman as a young Oxford don on his first visit to Italy was repulsed by the imagery of the souls in the flames of Purgatory which he saw in churches. Yet Newman believed in the Intermediate State, in a state or place of purgation. It was the crude imagery against which he rebelled. In later years he

did the whole Christian world a service picturing Gerontius entering the life after death, the life of Purgatory, not in fear and trembling but with a cry of joy on his lips. Purgatory was another name for salvation. Suffering? Growing pains? Of course. But with the absolute certainty of the vision of God at the end.

Let me touch on just one more point. Do you think you could stand the sight of God in your present moral and spiritual state? Would God be doing you a kindness were He to confront you suddenly with the full glory of His infinite holiness? Father McVeigh Harrison tells us in his, "Common Sense About Religion", of a practice sometimes used in monasteries. It is called "the simple gaze".

"In this exercise . . . you put away all creatures, even the sacred Human Heart of Jesus, and pass directly to His Godhead. You then conceive the Deity as Infinite Love for yourself and try to give your love back to God . . . If one perseveres in Simple Gaze, the day will come when God WILL OFFER HIM A TINY SCINTILLA MORE OF HIS LOVE."

What would you and I expect to be the reaction to such an offer from God? Would we not imagine ourselves as reaching out to grasp it? Yet precisely the opposite has been the experience of the saints. It takes great courage not to shrink and run away. So terrible is just this tiny increase of insight into the Infinite Love.

We need a chance to grow in grace before we can face God. Purgatory is a blessed opportunity. Purgatory is another expression of divine mercy. Let it be our prayer that we may so live as to deserve the chance it provides poor souls to progress toward the throne of the heavenly grace. And let us faithfully follow the saints in all ages who have prayed for those who are on their way to the throne. The Book of Common Prayer puts in beautiful words this longing of the heart to help our loved ones in the Beyond.

Grant that increasing in knowledge and love of Thee they may go from strength to strength in the life of perfect service in thy heavenly kingdom.

Profession Portrait

JAMES OTIS SARGENT HUNTINGTON,
1884-1885

BY ROBERT W. ADAMSON

THE historian is rightly critical of eulogies, but with one found in the "Morgue" of the School of Journalism we can take no issue. Father Huntington was, says the writer, a rare "personality." He had such traits of courage, foresight, purposefulness, and such capacities for work, public speaking, and self-discipline that "he would have been a success in any profession. Instead, however," Elizabeth Hunter Woodward writes, "he chose to found, more than fifty years ago, a fine religious order for men in the Protestant Episcopal Church in America."¹ This Order—the sponsor of the Church's Mission in Liberia, the founder of Kent School in Connecticut, and St. Andrew's School in Tennessee—is today a thriving and busy religious community at West Park on the Hudson, the Order of the Holy Cross.²

Vida Dutton Scudder has written an invaluable biography of Father Huntington, and this breaks fresh ground. Her picture of him, however, is a composite drawn from eighty eventful years of versatile activity. Our purpose in this present paper is to obtain a "snapshot" of Father Huntington in the year in which he founded the Order of the Holy Cross. As he was born on July 23, 1854, the birth of the new order coincides with his thirtieth year.³ Although we are drawing on primary sources used by Miss Scudder, we shall also make use of sources which she did not know about or did not use.⁴

From 1884 until 1891 Father Huntington kept a scrapbook.⁵ It is a large folio, filled with clippings from newspapers—secular and religious. "The scrapbook," says Miss Scudder, "is a treasure trove for anyone studying currents of thought, feeling, and action in the spheres of religion and social reform during the period. It offers a wilderness in which to wander."⁶ The contents begin with clippings protesting the Profession of Father Huntington; and one third of the contents relate to the controversy stirred up by Bishop Henry C. Potter's acceptance of James Huntington's vows of poverty, obedience, and chastity. Interviews with Father Huntington and reporters' eye-witness descriptions are available in this material to aid us with our purpose. Indirect evidence is also furnished as to the crucial significance of the Profession in Father Huntington's life. We hardly need Sturges Allen's admission that "the chief event of the fall of 1884 was the Profession of Father Huntington on St. Katharine's Day, November 25th."⁷

During the period in Father Huntington's life which we are considering, he was employed by the Sisters of St. John Baptist in their Mission Chapel called "Mission of the Holy Cross," Ave. C at 7th St. in New York.⁸ Miss Scudder accepts uncritically a report in the *New York Sun* which states the profession took place at the Mission Church.⁹ This is an understandable but erroneous association of ideas on the part

1. Letter to editor, *New York Herald Tribune*, July 3, 1935.

2. An inclusive account of the activities of the Order is given in *Holy Cross Magazine*, November 1944, pp 321-350.

3. Scudder, *Father Huntington*, 33.

4. A study of *Father Huntington*, by Miss Scudder reveals that she did not use the following primary sources:

a. Allen, Sturges, *Early Beginnings of the Order of the Holy Cross* (hereafter cited as *Early Beginnings*).

b. Dod, Robert S., *Report on Conditions on the East Side* (hereafter cited as *Report*).

5. Father Packard, who is in charge of the Holy Cross Archives, kindly let the author have access to this Scrapbook (and to all other primary sources available for the year July 23, 1884—July 22, 1885).

6. Scudder, *Father Huntington*, 93; cf. *New York Sun*, Nov. 27, 1884.

7. Allen, *Early Beginnings*, 35.

8. *Ibid.*, 6; cf. *New York Morning Journal*, Jan. 4, 1885; May 10, 1885.

9. Scudder, *Father Huntington*, 91.

of the reporter concerned. A copy of an invitation in the Scrapbook,¹⁰ as well as Allen's account, suggests that the ceremony more likely was performed at the St. John Baptist Chapel House at 233 East 17th St. than at the "church" where Huntington was employed.¹¹

Writing years later about the founding of the Order, Father Huntington himself recalls that he "was professed at the St. John Baptist House in East 17th Street."¹² This profession he adds, constituted the "founding of the Order in the technical sense as a Religious Community."¹³

Father Huntington was young and looked young in his thirtieth year.¹⁴ Was his re-

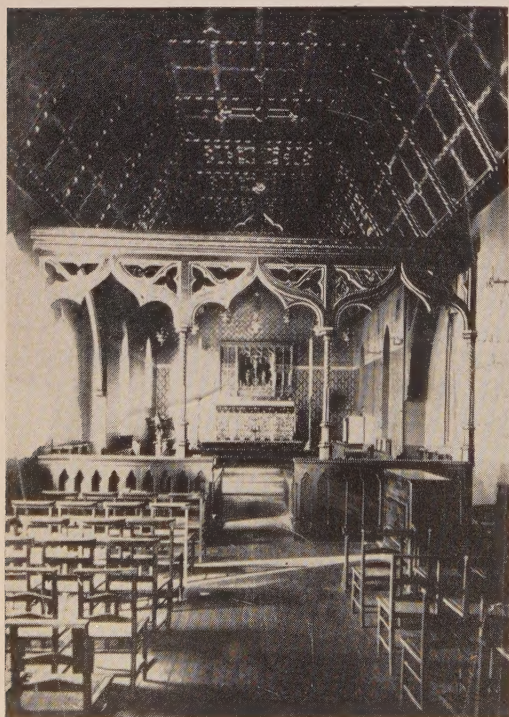
10. A copy of an invitation to the November 25, 1884 Profession, dated Oct. 24, 1884 is preserved in Father Huntington's *Scrap Book*, page 26. Although it is not in Father Huntington's handwriting, it has his signature, and says that the ceremony will take place at the St. John Baptist House.

11. Allen, *Early Beginnings*, 40

12. "The Birth of the Order" *Holy Cross Magazine*, XLV, 244 (Nov. 1934).

13. *Ibid.*

14. "While he sat on the rostrum in the hall, he appeared as young as the youngest of the students who faced him." *The Church Standard*, March 20, 1885.



SAINT JOHN BAPTIST CHAPEL
Where Father Founder Made His Profession

nunciation of marriage and riches, and his vow of obedience to the Superior of an Order and its Rule of Life a hasty decision of a young idealist, or was it the mature act of a courageous man? Upon receiving news of Huntington's profession one Samuel Benedict writes: "Nothing for years has so startled me. Is it wise, is it right, to encourage young people in the ardor of their early enthusiasm to add lifelong vows?"¹⁵ Bishop Potter was censured not only by laymen and clergymen but even by the Presiding Bishop, Bishop Lee, for receiving the young man's vows, and being party to irrevocable vows believed to have been taken in haste.¹⁶

The evidence, as we shall see, shows, however, that Huntington's step was long prepared for and was not entered into in haste. Instead it was the outcome of a long realized sense of vocation. It was the premeditated act of a courageous man, a pioneer who could blaze the trail alone into the unknown.

In July 1880 Father Huntington's father, Bishop Huntington, under whom James had received his theological education and was at that time serving in Syracuse as a parish priest,¹⁷ wrote to a friend thus: "[James] feels, as I do, that we ought to have in this country an Order of Evangelists corresponding to that of St. John's in England and not English. For years he has felt himself called to some such separated and special work—a community life."¹⁸

A study of four years of correspondence with Dod shows the period of thought that preceded the step;¹⁹ the three year trial of the postulancy and novitiate are further evidence that the step was taken after mature consideration.²⁰ From 1881 to 1884 Father Huntington with two others, Cameron and

15. Letter to editor of *The Churchman*, dated Cincinnati, Ohio, Dec. 5, 1884, and in *The Churchman*, Dec. 13, 1884.

16. "Correspondence Between Bishops Lee and H. C. Potter" *The Churchman*, Jan. 17, 1885.

17. "After his graduation (Harvard) he began at once theological studies with his father at St. Andrew's Divinity School in Syracuse. Before he was graduated. . . his father had put him in charge of Calvary Mission." Scudder, *Father Huntington*, 67.

18. Scudder, *Father Huntington*, 73; also quoted in Huntington, J. L., *James Otis Sargent Huntington*, 16.

19. Dod, Robert S., *Correspondence with Huntington*, I, 1884.

20. Huntington, James, "Beginnings of the Religious Life" *Historical Magazine*, II, 225 (Mar. 1933).

Dod, prepared for the vows by testing their vocation to the Religious Life. (Dod was "Superior" until the summer of 1884, and Huntington regarded him at the time as "founder.")²¹ Allen reports, however, that "at my arrival in March 1884 . . . Father Cameron had withdrawn, not finding his vocation in the Order, and Father Dod was in such critical condition of health [asthma] that he could not live at the house and eventually went to Texas and at last severed even a nominal connection with the Order."²²

I. RETREAT BEFORE VOWS

In preparation for the November 25th Profession, Father Huntington went into a long retreat. Possibly it lasted two weeks.²³ "He confined himself," says Allen, "to the small room at the top of the house . . . and had no intercourse with the outside world beyond what was absolutely necessary to him." For most of the years of his professed life, Father Huntington kept careful records of his meditations. These are available in the Holy Cross Archives; for his thirtieth year (e.g. 1884-1885), however, none have been discovered.²⁴

Miss Scudder says: "During the Westminster years [1892-1904], Father Huntington gave his brothers their formal marching orders: that written Rule which they cherish as their dearest possession."²⁵ "The older Fathers," she continues, "tell how he returned from absence on a Mission, to seclude himself for a month's virtual Retreat, emerging with the Rule practically in the form it has now."²⁶ Miss Scudder implies, it is to be noted, that the 'famous' retreat from which Father Huntington emerged with the



JAMES OTIS SARGENT HUNTINGTON

Photograph Taken Approximately At The Time Of Profession

"marching orders" took place during the nineties of the last century, for it was then and until 1904 that the Order of the Holy Cross was located at Westminster, Maryland.²⁷ She cites no sources for her conclusion.²⁸ Could it possibly be that two weeks have grown in the mind's memory into a month? Memory of significant events has enlarged their duration before. Was it at Westminster that Father Huntington secluded himself and emerged with the Rule, or was it in November of 1884 before the order was technically founded that he 'produced' the Rule? The present Rule is in manuscript form and undated.²⁹ A hasty comparison with Dod's Rule for the Order (which is about the same length and was written before 1884) shows that the two are substantially the same.³⁰ Thus, when we find Father Allen stating that Huntington emerged from his November retreat with a rewritten rule, we have grounds to conclude

21. *New York Morning Journal*, Jan. 4, 1885. Huntington is quoted as saying, "The Order was founded by the Rev. R. S. Dod about three years ago in this city." Actually, however, the Order did not come into legal existence until it could boast one Life member and as this first member in the technical sense, he is considered the Founder.

22. Allen, *Early Beginnings*, 26-27

23. *Ibid.*, 39. No evidence is available to support (or refute) Allen's recollection that the Retreat was "about two weeks". As Allen is writing in the twenties, his memory of earlier events can not be uncritically relied upon.

24. This conclusion is based upon personal research in the Holy Cross Archives. Two notebooks containing Sermons of this year were found, but no notebooks containing meditations.

25. Scudder, *Father Huntington*, 189.

26. *Ibid.*

27. *Ibid.*, 172-173.

28. Undoubtedly the editors, not Miss Scudder, have eliminated foot-notes in her biography. There are very few, and this lack of source citation is a grave defect (for an historian) in her fine study.

29. Three copies of this long Rule are in the Archives.

30. Dod's Rule is also preserved in the Archives.

it is probable that the 'marching orders' date from the New York retreat and not from the Westminster Days. In referring to the Clergy House Retreat, Father Allen says: "At this time he [Huntington] rewrote the Rule."³¹ He also tells us that the "rewritten Rule" was the one in force at the time of the writing of his manuscript (c1923), and at the same time informs us that the continuity between the Dod Rule and the 'Founder's Rule' is much closer than Miss Scudder's remarks imply:

*The original Rule was compiled by Fr. Dod under the guidance of Canon Carter, [founder and warden of the Community of St. John Baptist, Clewer, England] and our present Rule still has imbedded in it some counsels given by Canon Carter on the Holy Eucharist. Experience had shown the need for some modification but in substance it was the same. (Author's italics.)*³²

II. THE VOWS

The institutions and traditions of today's successful Holy Cross Community undoubtedly owe much to the early tenement-district environment from which the community sprang; but equally, we have grounds to believe, it owes much to the personality and character of its young founder and to the positive construction he placed on his three religious vows. To renounce riches, children, and self-will is one thing. It may be vicious, 'unnatural,' and an occasion for spiritual pride. At best it is negative—even pointless—unless the positive reasons for which it is done are justified. Father Huntington's pioneer step founded a community whose purposes were stated thus:

The object for which the Society is formed are:
missionary work among the poor,
the improvement of the social condition of poor children,
mutual religious improvement,
the training of clergy and others for missionary work
and the purchase, rental, or acquisition

of such real estate, or the erection of such buildings as are necessary for the above-mentioned purposes.³³

How these objectives were adhered to or modified in subsequent years by an expanding Order is not of present concern. Instead, we are interested in the interplay of these purposes with the personality and environment of Huntington in the "founding year." At this time the future life of the Religious Community was being forged. A community—in 1884-1885? Paradox. For it was then—through circumstance not choice—a community of *one*.³⁴ And this was neither intended nor desired; and it could greatly hinder significant achievement of the objectives. Disadvantageous as it may have been, it was a situation not entirely lacking in advantages. For good or evil it permitted the Founder to mold the purposes in accordance with his personality and life. Thus, the historical sources that reveal how Father Huntington gave positive interpretation to the Religious Vows (means or instruments for achieving objectives) are fraught with significance. Not only do they give glimpses of the early days of a Religious Community but they reveal personality traits of a healthy, unaustrous, vigorous, intelligent, and courageous man. They show a dedicated man steadfastly pursuing his purposes in an environment probably not much to the taste of either Huntington, the present author's, or any of our readers.

POVERTY

In taking the vow of Poverty at his Profession, Father Huntington renounced personal property and possessions. "Do you solemnly and forever surrender all that you possess, or of which you hereafter become possessed, even to the least article of personal use or enjoyment, in accordance with the vow of religious poverty?" he was asked by Bishop Potter as the representative of the Church.³⁵ To this Huntington answered "I do."³⁶

33. *Certificate of Incorporation of Order of Holy Cross*, dated Jan. 23, 1885.

34. There was no second member until Dec. 1, 1888, when Sturges Allen was professed and thus became a member of the Society. Packard, *A Chapter of Foundations*, 23.

35. *Document of the Profession*, Archives; cf. *New York Sun*, Nov. 27, 1884, and *The Church Standard*, Jan. 10, 1885.

36. *The Sun*, Nov. 27, 1884.

31. Allen, *Early Beginnings*, 39.

32. *Ibid.*, 39-40.



"TAMMANY STREET CLEANING"

East 5th Street, Near Holy Cross Mission

From the original negative by Jacob A. Riis

Jacob A. Riis Collection

Courtesy of the Museum of the City of New York

The outward symbol of this act was a black cross presented to him by Bishop Potter with the admonition: "Receive this cross . . . and may it be your only earthly possession"³⁷—a symbol which he thenceforth wore in public that he might "more readily follow Him Who had not where to lay his head."³⁸

The seriousness with which Father Huntington took his vow is not entirely reflected by the standard of his living quarters. Clergy house, 330 East 13th St. where he made his abode for the greater part of his thirtieth year,³⁹ was not pretentious nor was it on the other hand the abode of an ascetic. It

boasted a cook,⁴⁰ was three or four stories high, and contained both a basement and cellar.⁴¹ To a *Morning Journal* reporter, the reception room appeared rather cheerless: "the floor was carpetless, and the only furniture consisted of two wooden tables and three chairs."⁴² A kerosene stove, however, was used for heating instead of gas, because it was cheaper.⁴³ Baths in the dead of winter were taken in cold water.⁴⁴ The food was so plain—oatmeal for both breakfast and supper—that the students of General Seminary dubbed the residents the "Oatmeal Fathers."⁴⁵ The household "duties, e.g.

37. *Ibid.*; cf. *The Church Standard*, Jan. 10, 1885.

38. *Ibid.*

39. *New York Morning Journal*, Jan. 4, 1885, and May 10, 1885. Sometime in May the Order moved to 511 E. 11 St. Allen gives the reason for this move. The Order required less expensive quarters. *Early Beginnings*, 12.

40. Allen, *Early Beginnings*, 22

41. *Ibid.*

42. *New York Morning Journal*, Jan. 4, 1885.

43. Allen, *Early Beginnings*, 21.

44. *Ibid.*, 21 a.

45. *Ibid.*, 22.

cleaning lamps, emptying slops, filling pitchers, were given in rotation week by week."⁴⁶ "The picture comes clearly to my mind," says Allen, "of Father Huntington—tall, handsome, black hair, little or no color in his face, in cassock and biretta—with two cloths tucked in his girdle carrying a slop bucket and a pail of water going from cell to cell."⁴⁷

The environment in which Huntington worked, however, attested convincingly to the seriousness with which he had taken his vows. A manuscript description of the poverty-stricken, crowded, German tenement district in which Holy Cross began (possibly of some sociological or historical significance) is a precious possession of the Archives Room at Holy Cross Monastery.⁴⁸ This gives us an inkling of the conditions which Huntington encountered daily.

The area in which the young priest worked was a German Quarter of New York.⁴⁹ It was, says Dod, "that part of the East Side of the City of New York from 7th Street along the East River extending back to Ave. A or 1st Ave.—a district to many utterly unknown though near at hand."⁵⁰ In this Quarter, he continues, "the most listless and worthless of the emigrants from Germany gather—and you can't persuade them to leave the city."⁵¹ The parents will not let their children leave them when of age to settle elsewhere, nor does the second generation become absorbed into the American "Melting Pot." "They [parents and children] live on year after year, the same monotonous round of daily work. The father is a tailor, the mother and daughters work with him. Generation after generation follows in the same beaten path—stolid, indifferent, hardened by suffering."⁵² "They are used to city life and would rather starve than live well on a farm." They are not assimilated into the surrounding population "but from their national characteristics and prejudices remain a separate people."⁵³ This situ-

ation, Dod notes, is not the same with other nationalities: "These try to raise themselves. The children do better than the parents—suit themselves to their new surroundings in the new land and thrive. The Germans of the East Side, however,—the poorer peasant class—can not change, they are too stolid. When the trade to which they are brought up fails, they fail and starve."⁵⁴

Commenting on the social condition of the people—especially of the children (allowing us to infer perhaps why Huntington may have agreed with Father Dod that there was a job to be done at home and no need to go on mission work to China or Africa)—Dod writes thus:

To pass through the district on a summer night and see the sidewalks in places almost impassable from the crowds of men, women and children—the pale, haggard faces alternating with those bloated, besotted by drink and evil living—listen for a moment to the awful profanity. Little children cursing and swearing at each other in their play—it would be a revelation of a life lived very near, almost at your door that would haunt one for days and would show what sore need there is for something to be done to change it all. At least to help to save—help some few out of the many thousands.⁵⁵

"Think of a child," asks Dod, "brought up in one small room where the whole family eat, sleep, cook, wash and work. No playground but the street. Think of a child who never saw a field of grass—or heard the birds sing—a boy who never climbed a tree. Children of 10 and 12 working all day long in factories and glad to get the work. Poor worn, wan faces. Old before they're young."⁵⁶ Some children, apparently, did go to school, but for the public schools in the area Dod has no respect. Instead, he feels the schools make the children "dangerous." They are subject-matter centered; and instead of meeting the crying needs of the children, giving them an environment for the

54. *Ibid.*, 4.

55. *Ibid.*, 5.

56. *Ibid.*, 10.

57. *Ibid.*, 14.

46. *Ibid.*, 21 a.

47. *Ibid.*, 22.

48. Dod, *Report*

49. *Ibid.*, 1.

50. *Ibid.*, 2.

51. *Ibid.*

52. *Ibid.*, 3.

53. *Ibid.*, 2.



"NECKTIE WORKSHOP
IN A DIVISION STREET TENEMENT"

From the original negative by Jacob A. Riis;

Jacob A. Riis Collection

Courtesy of the Museum of the City of New York

growth of wholesome behaviour, they fill their heads with "knowledge."⁵⁸ Speaking again of the children, but this time about the children who do go to school, Dod says:

They have no teaching at home. They have no home life at all. Their heads are filled with knowledge at our public schools which makes them all the more dangerous without something [more?], their hearts are left empty for the devil and all evil and unpure thoughts.⁵⁹

Father Huntington worked in his thirtieth year in the squalor and poverty of the German Quarter described, in part, above by Dod.⁶⁰ About his work with the underprivileged children of these stolid Germans,

and the qualities of character it called forth, we shall have occasion to mention shortly. For his work in this area—a task about which one correspondent commented: "There is *nothing* inviting in it, to any man. There is everything to discourage and appal."⁶¹—he was paid a salary of \$300.00.⁶² Hardly a fortune, even in 1885!

We return to the interpretation of the Vow of Poverty. Is a salary—even of \$300.00 a year—reconcilable with the Profession Vow? And how about the size and relative comfort of Clergy House? Neither the salary nor the abode suggest real poverty. Is there not here a "case of conscience"—especially when it is measured by the destitution of the Germans? "Sometimes people

58. *Ibid.*

59. *Ibid.*

60. New York *Morning Journal*, Jan. 4, 1885; Allen, *Early Beginnings*, 1ff.

61. *The Southern Churchman*, March 20, 1885.

62. New York *Morning Journal*, Jan. 4, 1885; *The Sun*, Nov. 27, 1884.

outside the Order are perplexed" writes Father Whittemore in 1944, "by the fact that the religious of the present day have many comforts. Generally speaking, there are ample food and clothing and commodious living quarters. 'Is this' they may say, 'really a life of poverty?'"⁶³

To Father Huntington, however, the needed distinctions were clear, and they involved no subtle rationalizations nor evasions of sworn duties. The principle he was impressing on the nascent society was that of Christian Communism. Men living in a crowded tenement area could not earn their subsistence from the soil—a possibility perhaps for Medieval Monasteries. They had to eat and pay rent. Father Huntington was realistic, and was founding neither a mendicant order nor an agrarian community. Needs of life in a city had to be met, and if this meant earning a salary, then earn it he must. "We are like other men, and eat three meals a day."⁶⁴ What he earned, and here was the distinction, belonged to the Order

and not to himself as an individual. In an interview with a reporter of the *New York Morning Journal*, January 4, 1885, he explains:

... the Order cannot hold property to a larger amount than will yield an income of more than \$300 per annum apiece for the support of its members. Should the Order, by bequest or otherwise, become possessed of more than this, the surplus would be placed in the hands of trustees to be devoted to charitable objects.⁶⁵

Here stands the 'realist' informed and cautious about the spiritual pitfalls of asceticism and luxury to a religious community. Here stands the "businessman" facing the realities of urban living, and recognizing the need for a balanced budget. And all this in perfect harmony with the vow of poverty!

OBEDIENCE

A New York *Sun* reporter writes that Bishop Potter's question:

Will you shape your life in accordance with the Rule of Life of the Order of the Holy Cross, and will you give respectful obedience to all lawful commands of your superior, and to the decisions of the chapter, submitting your own will to their godly direction and administration under the vow of religious obedience?

Father Huntington answered: "I will, with the help of God."⁶⁶

We have previously noted that, if Allen's account is correct, Huntington had carefully gone over the Rule of Life before the Profession and had modified it in accordance with his objectives for his Society.⁶⁷ Until 1888 he was his own Superior.⁶⁸ Consequently, a typical Protestant objection to the vow of Obedience (e.g. Why place a stumbling block in the form of a Superior between the individual and his God?)

65. *Ibid.*

66. *The Sun*, Nov. 27, 1884.

67. cf. page 5 above.

68. It was not until Sturges Allen was professed, Dec. 1, 1888, that the Order contained two men. Packard, *A Chapter in the History of the Holy Cross Foundations*, 23.



ENTRANCE: ST. JOHN BAPTIST CHAPEL

of immediate relevance.⁷¹ The real significance of Huntington's vow for our purposes is that it revealed his personal appreciation of rational planning and his conscious and far-reaching desire for orderliness and discipline in his life. This can be set in contrast to an prevailing habit of laziness and formality in religious life.

Huntington's appreciation of intelligent planning, as well as his distaste for sloppiness in thought and action is illustrated by use of the Rule of Life. This was to the entire Order of the Holy Cross as the Federal Constitution had been to the Thirteen states. It sprang from the needs of American life and, when formulated, shaped the life which it consciously constructed.⁷² It notes that Huntington lived the Rule as he wrote it.⁷³ It grew from the practical experiences of a practical man and was an ideal concept imposed on a dreamy artist.⁷⁴

For a picture of the daily routine in which Huntington gave substance to his Vow to live his "life in accordance with the Rule of Life of the Order,"⁷⁵ we are indebted to Frances Allen.⁷⁶ First as a postulant and then as a novice, he attempted from the beginning to practice the Rule with the Foundress. The day began at 5:30 A.M. with Mass and Prime and preparation for Mass. The Sisters of St. John Baptist, for whom the Order was working in 1884-1885, Anglo-Catholic, it needed an officiating priest.⁷⁷ Huntington and Allen took turns officiating at Mass at either of their two churches. Daily one would go to their main chapel at 17th Street, and two or three times a week one would go to their Mission on



Greene Street.⁷⁷ This activity "allowed only a Mass at the Holy Cross House occasionally."⁷⁸ After Mass, the priests returned for an eight o'clock breakfast—but a schedule shows the routine better:

Daily Routine at Clergy House⁷⁹

5:30	Rising
6-8:00	Lauds, Prime, Mass
8:00	Breakfast
8:30	Bible Reading
9:00	Terce and Morning Prayer, Matins, and Chapter of Faults
11:30	Spiritual Reading
12:00	Examen
1:00	Dinner—Silent except for reading
3:00	None followed by Litany and Intercessions
3:30	Calls in district
5:00	Evensong at St. John Baptist House
6:00	Vespers, followed by 15 Minutes of Eucharistic Meditations before Supper
7-9:30	Guilds or Missions
9:30 or 10:00	Compline followed by examen
11:00	Lights Off.

If this routine was adhered to daily, and we have no evidence to cause us to seriously doubt Allen's recollection (except that on Sunday we find Father Huntington gave sermons at 10:45 to adolescents and then led the Eucharistic service for them at 11:00),⁸⁰

An illustrative Protestant objection may prove of interest: that vow of obedience to his superior—there's such a twang in old teaching that the vow of self-surrender requires one to put oneself in another's hands." *The Southern Churchman*, 22:166.

"Our Rule reflects the [Huntington's] democratic American attitude for Democracy." Whittemore, "The Order of the Holy Cross," *Holy Cross Magazine*, LV, 306.

Allen, *Early Beginnings*, 36.

Quoddies, *Father Huntington*, 1890.

From the Vow of Obedience, cf. page 12 above.

Allen, *Early Beginnings*, 22-26.

Ibid., 26-30.

Ibid., 24.

77. *Ibid.*, 22-23.

78. *Ibid.*, 23.

79. *Ibid.*, 22-26.

80. "Now there are 3 Communions every Sunday in this Chapel—one at 7:30, one at 9 in German, and the one we are now preparing for at quarter before eleven." *Sermon*, Jan. 11, 1885.

it marked a strenuous day, and must have called for deep devotion as well as a healthy physical constitution. Allen remembers the seemingly impossible task of getting through the evening services without falling asleep. In his account, he indirectly tells us that Father Huntington, for all his stamina, was at the end of the day not immune to fatigue and weariness:

After a long day it is not surprising that one or another would give in to weariness, and doze—and have to make a great effort to rouse and to keep his place. In saying the office alone sometimes one became as confused as to lose the place and say a psalm over. Indeed on more than one occasion from stumbling and repeating it looked as though the office would never be finished.⁸¹

The daily routine, one can observe, stresses worship and prayer; and it is from worship and prayer that strength to deny one's own inclinations, and power to do the "will of God" (e.g. meeting the needs of neighbors) may arise. "Prayer," reports a clergyman in the *New York Sun* in talking about Huntington and Allen, "is their life, and it is their theory that right living is a continual prayer. Much of their time is spent in doing good among the poor on the East Side. Prayer drives them to their work."⁸²

Perhaps the clergyman is right, and "prayer drives them to their work." More likely, however, is the fact that prayer freed Father Huntington from external pursuits, and made him ready for any call of need. In a sermon to adolescents, which may possibly represent his mature view, or it may possibly be oversimplified for the purposes of his audience, he exhorts the boys and girls to adopt a rule for their own life, and, no matter how simple it may be (the choice is freely left to them), "persevere in it as the most important thing."⁸³ The interior life, he teaches, not the life of external pursuits, is "the real one." *Why a Rule of Life?* The

first reason is that it is done for "Love of Christ"—this is the motive of gratefulness for all His suffering and careful guidance. The second, and more practical reason, is that a Rule of Life is "One of the best ways to acquire this subtlety of the higher inner life," and this acquisition he adds, has a very practical value: "It will carry us unhurt through all opposing and adverse influences." A Rule of Life with its prayer perfects the inner life of the soul, and anchored in "real life," one is free to meet the challenges and heartaches of the everyday world—freed from the "pangs of outrageous fortune."

Here, implementing the Vow of Obedience, we see the disciplined "athlete"—the rational Superior (who is at the same time the commanded)—shaping his interior life in accordance with a Rule. To the social expression of this interior life, we can now turn.

CHASTITY

Sitting in the carpetless reception room of Clergy House one evening in early January, James Huntington explained to an inquiring reporter his own justification for the Vow of Chastity. "The Church" he said, "has work for men who are not bound by family ties. Suppose the cholera should become epidemic next Summer. A priest with a wife and children could not and should not run the risk of ministering to the stricken, but men who have given up everything would gladly respond. What could we lose?" Here in language simple enough for any layman, and characteristic of the Founder in his public utterances,⁸⁵ was a view of social service open to a life freed from the responsibilities of marriage. Not a very inviting view, albeit, for one looking for ease and personal pleasures! Pressed further by the reporter on the issue of celibacy, and asked whether he thought that priests should not marry in view, as is well-known, held in the Roman Church), Father Huntington answered:

On the contrary, I do not advocate celibacy except in certain cases. Priests

81. Allen, *Early Beginnings*, 24.

82. *The Sun*, Nov. 27, 1884. This, of course, is understood to be a secondary source and is so used. The name of the clergyman is not given by the reporter.

83. *Sermon*, April 26, 1885.

84. *New York Morning Journal*, Jan. 4, 1885.

85. Huntington's capacity to talk 'lay language'—simple, uncomplicated statements—is evidenced by direct quotations in the newspapers, and the language of his sermons.

with large and wealthy parishes should be married and go out into society with their families when they can do wide good. *But this is an age of specialists, and special cases require special men.*⁸⁶ (Italics mine.)

At his Profession, Bishop Potter presented the 'Specialist' with a girdle which, with his habit, he thenceforth wore in public to attest his commitment.⁸⁷ The words of the Bishop are worth noting. They explain the symbol that Huntington wore as he gave substance to his vow of religious care. "Receive this cord," said Bishop Potter "the symbol of the bond of Christ's love, which unites you to your virgin Lord. Gird with it your loins that the virtue of chastity may be evermore with you, and you may be the more ready to *care* for the things of the Lord, now you may please Him."⁸⁸ (Italics mine.) Girded with the Vow of Chastity, Father Huntington was free from family care, and morally able to throw himself into the lives of others. Glimpses from the first year of this new life show the variety of demands made upon him. Versatility, adaptability, and an overarching sense of personal satisfaction permeated his efforts to care for the lot of the underprivileged.

Father Schlueter, the former Chaplain General of the Community of St. Mary, Peekskill, N. Y.,⁸⁹ was one of the German boys 'rescued' by Father Huntington. One of his earliest recollections coincides with what he tells Miss Scudder was "his first lesson in Pastoral Theology."⁹⁰ Father Huntington not only knew what to do about a painful earache, and so advised the youthful Schlueter's mother, but transcended the "call of duty" by extending the field of his care in personally conducting the family to the proper doctor. This impressed the young boy, and became a standard for his own future pastoral work.⁹¹

My earliest recollection of him is when I was eight years of age. I had suffered

much with earache; and a repeated absence from Sunday School brought a visit. I had doctored with a good many doctors, so he asked my mother to let me try his. So one afternoon my mother and I went to the Clergy House to get directions. . . . Father was all ready. Instead of giving us directions as to how to get there, *he went with us*. He introduced me to this *specialist* who in turn discovered the cause of the difficulty, and I have *never had an earache since*. It was then I received from him my first lesson in pastoral theology which I think I have tried to carry out, and which I have insisted that my staff carry out, "*Don't send people; go with them yourself.*"

The size of the Clergy House was perhaps not an accident. It aided Father Huntington's work with boys. Proper attention to the growing vocational needs of boys and careful concern for their social and spiritual growth could not be given in the crowded environment of their family's one room apartments—especially with all other members of the family present. Nor could help be given by chance meetings—or even appointments—on the street. "If you stop," Dod has reminded us, "a crowd collects around and it is no place to talk."⁹² The small Bank building which served as the Mission Chapel was too crowded for all the guilds and other activities in which the Order of the Holy Cross was involved.⁹³ Consequently, the Clergy House was a useful building. Here the older boys congregated and met as an activities group, called St. Andrew's Guild, at least once each week.⁹⁴ "They printed a small monthly paper, 'St. Andrew's Messenger.' . . . The Boys with the assistance of Fr. Huntington . . . set the type and printed the sheet on a handpress."⁹⁵ There were Guilds for the younger boys, and Father Huntington took charge of their afternoon meetings at the Mission Building.⁹⁶

For boys six to sixteen, Father Huntington initiated a practical project in 1883. It

86. New York Morning Journal, Jan. 4, 1885.

87. New York Morning Journal, Jan. 5, 1885, (a sketch of his habit is in this edition.).

88. The Church Standard, Jan. 10, 1885.

89. From conversation with Father Packard, Nov. 20, 1951.

90. Schlueter, Some Remembrances of Father Huntington, 1.

91. Ibid.

92. Dod, Report, 15.

93. Ibid., 1.

94. Allen, Early Beginnings, 12.

95. Ibid.

96. Ibid.

was a scheme for equipping the boys of the German tenement district with capacities suitable for farm life in the west (shades of the frontier thesis? Do we not here find another instance, to add to his remark about the age of specialists, to lend weight to evidence showing he was 'modern' and 'American'?) Over 110 boys participated in the training in the summer of 1884.⁹⁷ His advanced views about vocational training, as well as the thoroughness with which he assumed his responsibility to care for the whole personality of his underprivileged charges, can be inferred from his own words:

What we propose to do at Farmingdale is to establish a trade-school for our boys, open at least the greater portion of the year, where a thorough training can be given in the rudiments of farming, care of cattle, use of tools, rotation of crops and household work, so that they can be prepared for farm life in the Western Territories.

For these boys we will have a school where they can come for longer or shorter periods and learn the first principles of several trades, such as carpentering, blacksmithing, horseshoeing, cobbling, tailoring, etc. as well as the ordinary

97. *New York Morning Journal*, May 10, 1885; *The Church Press*, Jan. 24, 1885.



STURGES ALLEN, O. H. C.
Photograph Taken Later In Life

farm life. Boys under such training will be fitted to push their way better either here or out West.⁹⁸

In subsequent years, Father Huntington conducted a boy choir.⁹⁹ Fr. Schlueter remembers singing one Christmas before the house of Henry George and going every two weeks with the choir for hymns at Bellevue.¹⁰⁰ (No evidence has come to the present author's attention whether Father Huntington had or had not instituted a boy choir in the founding year.)

In the Archives there are two notebooks containing sermons given by Father Huntington in 1884 and 1885. Their study reveals several features of interest to our purpose. They are simple, educational, often informal sermons, and are obviously not for adults. One sermon mentions the approximate number of children in the Sunday School. e.g. "Today, just before this service when there were two hundred children in the Sunday School, and a fire raged close by us . . ."¹⁰¹ Injected into the instruction: part of another sermon is mention of the time of the morning at which it (and presumably subsequent ones) is given: "Now there are three Communion every Sunday in this Chapel—one at 7:30, one at 9:00 German, and the one we are now preparing for at quarter before eleven."¹⁰² A common theme running throughout many of the sermons is the problem of transferring loyalty from him to a higher loyalty to Christ in the Communion. "We can pray to Him at home anywhere; we can only worship Him in the Holy Communion, where the Sacrifice offered by a rightly appointed priest upon the Altar."¹⁰³ The boys can grasp St. Andrews' Guild, and the Farm on Long Island. These make sense. But they have difficulty with Huntington's central message. On his patience is sorely tested and he injects the following observation: "This very morning, you knew I was at the window of the Guild room, looking at you as you stood

98. *New York Morning Journal*, May 10, 1885.

99. Packard, *A Chapter of Foundations*, 20; Scudder, *Father Huntington*, 115.

100. Schlueter, *Some Remembrances of Father Huntington*.

101. *Sermon*, Jan. 25, 1885.

102. *Sermon*, Jan. 11, 1885.

103. *Ibid.*

the other side of the street. You would not look up, because you knew I would beckon you to come over."¹⁰⁴ Wise as a serpent? It is doubtful that Huntington was fooled or unaware of what was going on in the minds of his charges. This is the same man who would share his meal with the lowliest beggar—but only after the visitor at the Clergy House had submitted to the ritual of being locked in the cellar until he had sawed enough wood to prove his salt.¹⁰⁵

The weekly sermons are not in Father Huntington's handwriting, but suggest that they were taken down verbatim from his talks—this would account for the apparent sides which are injected in an otherwise orderly pattern. They also seem to have been reread and edited by him, for on occasion, corrections in his own handwriting appear. This is infrequent. One insertion in his handwriting is noteworthy. In editing the sermon in which he had mentioned the fire in a nearby building, a fire that apparently threatened the Mission itself, he adds the phrase "and this building full of many associations."¹⁰⁶ Is this significant of the attitude of Father Huntington towards his work? Possibly not—at least as a lonely bit of evidence. When seen in conjunction with a comment of Father Allen, however, it supports the generalization that the versatile educator was not entirely escaping from all personal joy and satisfaction in his special mission. Speaking of the underprivileged children with whom Father Huntington was working, Father Allen says of his Superior: "He would have lain down and let them trample on him if it would win their hearts."¹⁰⁷

Freed from the responsibilities of marriage by the Vow of Chastity, Father Huntington was morally able, without any "case of conscience" to dedicate all the time allowed by the Rule of Life to the care of those individuals—mostly adolescents—who needed him. This implementation of the *will of God* (service to needs of neighbor) tried the initiative and versatility of the priest, and showed him



A Protestant Monk.

FATHER HUNTINGTON ACCORDING TO CARTOON
From *New York Morning Journal*, January 5, 1885

worthy. Could the Vow of Chastity have been born such fruit, without nursing at the breast of the mother vow—Obedience? First, worship and prayer, then active service. This seems to be Huntington's view. And though it is another chapter, this view is what he impressed on his Order. It is, as Fr. Whittemore explains, the character of her "mixed life."¹⁰⁸

FAMILY

Although James was surrounded with a large family of "gamins," there is a sense in which he might be thought alone. He was "on his own" in New York, and thus physically separated from his immediate family. Furthermore, his High Churchmanship might conceivably have alienated him from his father, Frederic Dan Huntington, Bishop of Central New York. "If the form his son's actions were now taking was not English," Miss Scudder notes, "it was to his mind not exactly American . . . and it is no wonder if James' behaviour was a little under suspicion to him, as savoring of a romantic return to the dark ages, and an exotic growth in our soil."¹⁰⁹

104. *Sermon*, Feb. 8, 1885.

105. Allen, *Early Beginnings*, 16.

106. *Sermon*, Jan. 25, 1885.

107. Allen, *Early Beginnings*, 12.

108. Whittemore, "The Order of the Holy Cross", *Holy Cross Magazine*, LV, 335.

109. Scudder, *Father Huntington*, 77-78.

The Holy Cross Archives has preserved a large file of letters from Bishop Huntington to his son. They span more than a quarter-century. For some years there are as many as ten letters. In the years 1884-1885, however, there are but two.¹¹⁰

In a letter to Miss Scudder, Rev. M. Lloyd Woolsey tells his impressions of the Profession.¹¹¹ He remembers that Bishop Potter "put his arm around Father Huntington's neck and turned and kissed him." Must this not, he asks "have gone far to make up to the newly-professed for *his own father's absence and lack of approval?* [*Italics mine.*] Can memory fail? Was Father Huntington's father absent at one of the most crucial moments of his young son's life? So Woolsey reports.

Memory plays tricks, and statistics deceive. No further evidence has come to light to support the contention that protestant Bishop Huntington disapproved his son's Catholic step and protested by absenting himself from the profession. The reverse is the case. Evidence of high respectability affirms that he participated in the Profession. The signature "F. D. Huntington" is the first on the *Document of the Profession*—the very document used Nov. 25, 1884 at the profession.¹¹² Sturges Allen, who attended the Profession, mentions Bishop Huntington's participation.¹¹³ Newspapers report his presence.¹¹⁴

Although there are just two letters extant from Bishop Huntington to his son in 1884-1885, and although James seemed to prize his father's communications, we have no grounds for concluding that only two were written. Be that as it may, the two letters that are on hand are of such a quality that they leave no doubt as to the continuing love and guidance of the father for his 'independent' son. What father, disgruntled and separated from his son by an impassable gulf, would open a letter with: "It is a time of calamity with you, *dear!*"¹¹⁵ How many

fathers are close enough to their thirty year old sons to dare use the word "dear," in the first place?

From the second letter we gain insight into the bulwark of support the famous father was to his son. From the following we see the type of guidance given, and the depth of understanding; and we can draw our own conclusions as to the significance for the son of a remarkable relationship with the father.

You are in the midst of moving; but you are not moving away from peace, or from the Heavenly Care and Love.

From your letter to your mother yesterday, reading between the lines I can see that there are occasions for disappointment, especially as to the number of your helpers, or Postulants. I can hardly tell you what a comfort it is, in the keenness of my sympathy to know that you are so near to God in your life as not to be much disturbed or depressed. He and you are working together, to one end. As to time and means His wisdom is infinite. We must not expect Him to "explain" to us; probably we should not understand Him if He did.

. . . When you took the vows you know you understood that there was to be not only a *Crux*—but a *Via Crucis*, and that is apt to lead in unexpected directions.¹¹⁶

Is this a disapproving father? Or is this the understanding and encouraging friend—the earthly father on whom James could lean for strength? "It has always seemed to me," writes Father Whittemore, "that one of the great factors in this sense of the Fatherhood of God was his attitude toward his human father. The latter on his part was evidently devoted to him. When Father Huntington was planning to take his monastic vows and a friend of his father's started to converse with him on the subject, it is reported that Bishop Huntington's reply was: 'I think you must realize that James loves God a lot more than we do.'"¹¹⁷

James' relationship to his mother in his thirtieth year is not as clear as is his relationship to his father.

110. The dates of these two letters are: Mar. 14, 1884 and Apr. 29, 1885.

111. Letter M. Lloyd Woolsey to Miss Scudder, Jan. 14, 1939.

112. *Document of the Profession*, last page.

113. Allen, *Early Beginnings*, 26.

114. *The Sun*, Nov. 27, 1884; *The Church*, Dec. 20, 1884.

115. Letter dated Mar. 14, 1884.

116. Letter dated Apr. 29, 1885.

117. Whittemore, *Talk to Novices*, 7-8.

Written out and presented to
 the Bishop, as directed in the "Office
 for the Profession of a Member of the
 Order of the Holy Cross," at his pro-
 fession in the Chapel of St. John Rep-
 ublican House, New York City, on Tuesday,
 the 25th day of November, in the
 year of our LORD 1884, by
 James O. S. Huntington

in the presence of

J. M. Huntington

Bishop of Central New York.

H. C. Potter.

Asst Bishop of New York

Charles Lodd Mintard

Bishop of Tennessee

FATHER HUNTINGTON'S INSTRUMENTS OF PROFESSION

relationship to his father. That he was attentive
 to her can be inferred from Bishop Hunting-
 ington's April, 1885 letter quoted above. That
 the relationship could probably border on
 intimacy can be inferred by noting that
 James seems to "open his troubles" to his

mother in this letter (or does Bishop Hunt-
 ington read too much "between the lines"?).
 In a communication of 1882, we see evidence
 that he desired his relationship to be more
 than perfunctory:

Dear Mother: I do not feel satisfied

with my letters to you; they tell about outside things, but those which are really the least important in my life. Yet, I cannot write of these quiet hours . . . of the Presence of God which is becoming, I trust, more habitual to me . . . Please think of these things if at any time my letters should seem cold or dull.¹¹⁸

The evidence is scanty about James' relations in 1884-1885 with his three sisters—Arria, Ruth (Mrs. Sessions), and Mary. It is doubtful that Arria sympathized overly-much with the Profession. In her life of Bishop Huntington she does not even mention it!¹¹⁹ Ruth, who was in Europe, seems more sensitive: "The Bishop's daughter thought of Luther, battling against pernicious practices, holding his own as witness to the Faith before the judgment-seat of an emperor and a crowd of judges, praying in the solitude of his cell in the Wartburg, bravely defying evil, yet breaking in the end over a dispute regarding the nature of a sacrament."¹²⁰ News from her father of James' decision led her to "attack the history of monastic orders."¹²¹ "The contribution of the monks to literature to agriculture, to art, hitherto only dreamily comprehended, took hold of my imagination for the time . . ."¹²² About Mary, we find nothing.¹²³

We see the relationship with George from but one side—the older brother's. Here George exercises his brotherly prerogative to "speak his mind" to the younger. He is quite frank and tells James just what he likes and just what he does not like about James' Religious Order. "You ought to consider the requirements of custom in masculine apparel, which forbids the concealment of the feet and ankles. And to give a visible assurance of neat shoes and panta-

loons is in itself desirable."¹²⁴ Undoubtedly there is a little of the 'Puritan' here, but his reason is brotherly concern for James' success. Monk's attire, he feels, will militate against the growth in membership of James' new society. The uniform, he says "will be a dangerous snare or stumbling block to those who have a vocation to the 'religious life.'"¹²⁵ With the general purposes of Father Huntington's new enterprise, George is in sympathy, and expresses this in terms that illustrate the affection and respect which James elicited from those who intimately knew him:

I feel more and more that the existence of a thoroughly consistent and unobtrusive religious 'order' in the Church may be a great and blessed channel of spiritual life and truth and I pray that the hope may support you in your trials and difficulties.¹²⁶

Religious Vows! They freed James from responsibility for family, but did they remove him from the love and need of family? Or did they but intensify the needs and expand the sphere in which James' own propensities could operate? Evidence is not available that James was active in the Huntington Family Association in 1884-1885. In a brief sketch of his life by a nephew, Dr. Huntington says that Father Huntington, President of the Association from 1912 to 1922, "is more responsible than any other person for bringing the Association to the point of greatest activity since it was founded."¹²⁷ And then the Order of the Holy Cross. Is this not in one sense an expression of the Founder's attitude toward family? A brotherhood of men!

CONCLUSION

James Huntington's thirtieth year was lived under the spell of his Nov. 25, 1883 Profession. In the autumn he had anticipated the ceremony and prepared for it by a lonely retreat. After the ceremony, he

118. Huntington, James L., "James Otis Sargent Huntington" *Sixth Reunion of Huntington Family*, 20-21. (The letter quoted here must be among Huntington papers in some other library. I did not find it in the Holy Cross Archives.).

119. Huntington, Arria G., *Memoir and Letters of Frederic Dan Huntington*.

120. Sessions, Ruth H., *Sixty Odd*, 242.

121. *Ibid.*

122. *Ibid.*

123. Mary was about 23 at the time. The section on necrology in *Sixth Reunion of Huntington Family* gives her birth as Nov. 15, 1861 (and death Jan. 12, 1936), 87.

124. Letter George Huntington to James Huntington, Scudder, *Father Huntington*, 104-105 (There is no date given by Miss Scudder).

125. *Ibid.*

126. *Ibid.*

127. Huntington, James L., "James Otis Sargent Huntington" *Sixth Reunion of Huntington Family*, 10.



"DENS OF DEATH"

Scene Near "Five Points"

From an old photograph of the Board of Health, 1872

Jacob A. Riis Collection

Courtesy of the Museum of the City of New York

tried to live up to Profession by giving substance to the three vows (poverty, obedience, chastity) taken once and for all on that memorable morning. The act of profession signified a courageous man—a man, deliberate and purposeful, willing to risk his life, reputation, and honor for his personal beliefs. The Habit signified a dedicated man—a man so convinced of Christ as Leader that nothing that could be done to express this ultimate concern was foregone, the power of social convention, notwithstanding. The Vows expressed the personality of a practical leader.

At thirty, Father Huntington was not a dreamy-eyed idealist nor an arm-chair theorist. Blessed by a healthy constitution, a gift of fortune not granted to the sickly Dod, he had the physical stamina to follow through with plans which saw others drop

by the way. "Special cases, need special men," and the spiritual and educational care of underprivileged 'gamins' demanded a man vowed to chastity and thus freed from the responsibilities of married life. Life, however, in the German Slums was not "inviting" nor one that had universal appeal. More than physical strength was needed for the tasks. The Vow of Obedience and its implementation (e.g. Rule of Life at Clergy House) entered the picture here. Daily pauses to worship and draw upon God refreshed the missionary, and aided his educational, vocational and religious care for underprivileged youth.

A practical bent accompanied an intelligent and orderly mind. The Vow of Poverty was not implemented by Father Huntington in such a way that it weakened administrative and economic habits or made him the

object of charity. He could earn a salary and did earn a salary, but the wages belonged to his Christian Brotherhood. At Clergy House, poverty was developing cooperative, not competitive, habits of sharing income. It was also fostering habits of practical administration—economical and efficient but not uncomfortably ascetic.

On the afternoon of his Profession, Father Sargent, later a member of the Order of the Holy Cross and at one time its Superior,¹²⁸ visited the new monk. "Almost my first meeting with Father Huntington was in about the year 1884. He had made," says Sargent, "his Religious profession that afternoon, and I found him alone in the Mission House, in Avenue C. He seemed to be looking out on a possible future, but I thought there was a kind of mental loneliness in the outlook as he tried to express his hopes."¹²⁹

Father Huntington alone? Here we have the recollection of an eye-witness (but a half century later). Loneliness? But this must be understood. Certainly, Father Huntington's "loneliness" was not that incapacitating dejection that comes from lack of friends, or family, or people to serve and help. No, his

128. Scudder, *Father Huntington*, 230.

129. Letter of H. Leonard Sargent to Miss Scudder, Feb. 15, 1939, quoted in Scudder, *Father Huntington*, 170-171.

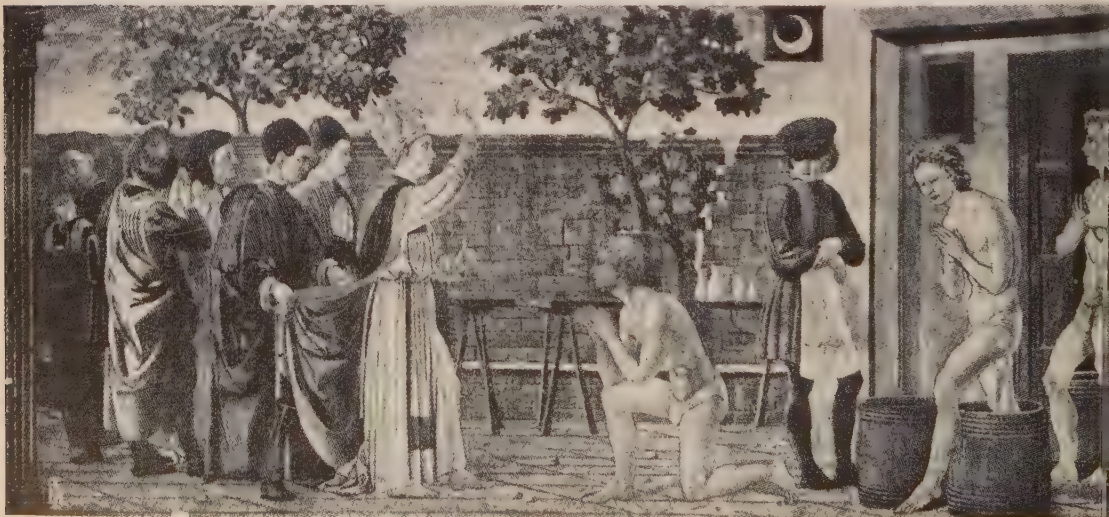
was the loneliness of the general upon whom rests the 'lonely' responsibility of the approaching campaign. His was the loneliness of the American pioneer—cautious and courageous as he stakes out the new route that others soon will follow.

The Profession set James apart from other "Protestants." A responsibility to interpret and implement the habits needed to give substance to the Order of the Holy Cross rested on him as its Founder. Although he was with others in a social and physical sense, he was, in another sense equally alone. In later years, Miss Scudder says, he loved and often used a certain quotation:

Down to Gehenna or up to the Throne
He travels the fastest who travels
alone.¹³⁰

From what Miss Scudder says, it can be gathered that the message implied in the quotation was significant and meaningful to him. Perhaps, some of its meaning can be traceable to the thirtieth year in which, with Dod and Cameron having left, he learned "travel alone." Could this also be the sense of loneliness that James' reflected on the afternoon of Sargent's first visit? Possibly this was the case. Many pioneers "travel alone."

130. Scudder, *Father Huntington*, 244.



THE LEGEND OF ST. NICHOLAS
By Pesello

Five-Minute Sermon

BY JAMES O. S. HUNTINGTON, O. H. C.

*God that worketh in you both to will
to do of His good pleasure.—Philippians*

"PREVENIENCE" is an unusual word.

It is, however, closely related to more familiar words,—*"prevent"* and *"pre-
vention."* But these words, in the last two
three hundred years, have suffered a
marked limitation, and even deterioration.
"Prevention" now stands for the effort to
avert some undesired event, to avert some
disaster. "An ounce of prevention is worth
pounds of cure." But older and richer mean-
ing of *"prevent"* as the derivation shows,
to come in front of "or to go before," in
order to open the way for some accomplish-
ment or achievement.

It is this older and more positive meaning
of *"prevent"* has in the Bible and the Prayer
Book. Thus, the psalmist says to God, "Thou
shalt prevent him with the blessing of good-
ness," and of himself, "In the morning shall
my prayer prevent Thee." And the Son of
Man says, "We must prevent the sun to
see Thee thanks." In the Prayer Book, in
the Collect for the Seventeenth Sunday after
Trinity, we ask God that His grace "may al-
ways prevent and follow us," that is to say,
"before us to open the way, and come be-
hind us, to uphold and advance us in it."

This explanation will clear our minds as
we seek to bring home to ourselves the "Pre-
venience" of God.

What is meant is that God originates not
only the very existence of all His creatures,
but that, in us men and women, He initiates
and sets in motion all that will in any way add
to His accidental glory, and developes per-
fectly our human nature itself. Thus, surely
what the Apostle means in our text when
he says that whenever we choose what will
be pleasing to God, and whenever we carry
that purpose out in any way, it is really God
who has prompted that choice, and it is He
who has made that accomplishment possible.
This is a truth largely forgotten in these

days. Indeed, there are few of us who do
not need often to be reminded of it. Yet
there are words frequently in our ears,
and on our lips, which state that truth quite
explicitly. There is the Collect for Peace
at Evening Prayer we say: "O God, from
whom all holy desires, all good counsels, and
all just works do proceed." At Easter we say
to God, "We humbly beseech Thee that, as
by Thy special grace preventing us, Thou
dost put into our minds good desires, so by
Thy continual help we may bring the same to
good effect." And in a well-known hymn we
say of the Holy Spirit,

"Every virtue we possess and every
victory won And every thought of holiness
are His alone."

Let us study this out yet more completely.

Perhaps the briefest and yet most com-
prehensive statement of the spiritual life is
the following:—"God giving Himself to the
soul, the soul giving itself to God, in this is
the sum and substance of Christian per-
fection." The order is essential to the truth
of the aphorism. God comes first. He an-
ticipates us at every point. He gives Him-
self to us, to create, to regenerate, to justify,
to sanctify us. Only as He does thus give
Himself continually, can we be constantly
giving ourselves to Him. It is what St. John
tells us: "We love Him because He first
loved us." "God loved us before we loved, or
could loved Him, God's love of us rendered
possible and actual our love of God." Our
love is the response which He enables us to
make to Him. As Fr. Benson says, "The
self-sacrificing love of God is the hand which
gives; the self-sacrificing love which God in-
spires in man is the hand which receives."

This is manifest in our prayer. Prayer
does not begin with us; it begins with God.
It is He who moves us to pray, who gives
us the Spirit of grace and of supplication.
St Bernard used to tell his monks that, rise
as early as they might, in the coldest mid-
winter, for their night prayers in choir, they

would find God awaiting them,—God awake, Him the awakener, always anticipating their earliest watches. As the great writer, who relates this of St. Bernard, says, "God is the true Inspirer of our most original seeming thoughts and wishes, whensoever these are good and fruitful . . . He who secretly initiates what He openly crowns."

But we need to apply this to that which is really the second stage of prayer—the work we do, whatever it may be, if it is work that God can accept and bless. This work also has its beginning, not in ourselves, but in God. From Him all "just works" as well as all "holy desires" proceed.

We are prone to think that it is we who conceive of something which will contribute to God's honour, advance His kingdom, benefit His children. Then, we turn to God to ask Him to give us strength to do it, perhaps to guide us in the doing of it.

But we ought to go further back to see in God the Source of anything we do for Him, to trace to Him the impulse that moves us, the love that seeks expression in our service.

This does not mean that we are to be pass-

ive or indolent. It is when we put forth our utmost effort in utter dependence upon God, that He has freest course within us.

"Man's progress toward the true and good is the process of truth and goodness within him. It is the activity of the ideal. It is God lifting man up to Himself, or, in the language of philosophy 'returning to Himself in history'. And yet it is at the same time man's effort after goodness."

If we can grasp this, we shall see why the English Prayer Book reads "*Prevent* us, O Lord in all our doings, with Thy most gracious favour, and further us with Thy continual help, that in all our works, begun, continued, and ended in Thee, we may glorify Thy Holy Name, and finally by Thy mercy obtain everlasting life.

In all that we do shall be able to work quietly and trustfully, taking no credit to ourselves, but saying, in all confidence and humility: "Lord, Thou wilt ordain peace for us; for Thou also hast wrought all our work in us."

Such is the blessed prevenience of God

A Note of the History of the Rule of the Order of the Holy Cross

BY JOSEPH PARSELL, O.H.C.

IN Miss Scudder's *Life of Father Huntington* she says that "during the Westminster years (1892-1904) Father Huntington gave his brothers their formal marching orders: that written Rule which they cherish as their dearest possession . . . The older Fathers tell how he returned from absence on a Mission, to seclude himself for a month's virtual Retreat, emerging with the Rule practically in the form it has now."

Mr. Robert Adamson in a monograph on the life of Father Huntington takes issue with Miss Scudder and concludes that the Rule was written by Father Huntington in the retreat which he made before taking his life vows in November 1884. He quotes from a manuscript of Father Allen's that Father Huntington rewrote the Rule at this time.

To try to get the real history of the Rule I have looked into the records of the Order including the chapter minute book, which was not available to Miss Scudder or Mr. Adamson, and have come to the following conclusions.

"The original Rule," according to Father Allen in his reminiscences, "was compiled by Father Dod under the guidance of Canon Carter . . . but in substance it was the same", (as the Rule in use today). This original Rule was called "Constitution of the Order of the Holy Cross." In it, for example, the *object* of the Order "is for the love of Jesus to serve God in the Religious Life by prayer, fasting and good works, especially mission work among the city poor and holding missions and retreats." It was this "Constitution" which was rewritten by

Father Huntington before his profession. And this "Constitution" was never adopted by the chapter of the Order of the Holy Cross. The rewritten Rule of 1884 was called by Father Huntington "The Rule of Life—Order of the Holy Cross." It was this Rule which he promised to obey when he made his profession, and this Rule was later adopted by the first chapter of the Order in 1894 following the profession of Father Sargent when there were three professed, and so a sufficient number to form a chapter.

The Rule of 1884 contains some of the phrases and ideas from the original "Constitutions" which Father Dod wrote, but it is much simpler and is essentially a way of life or observance. There is very little exhortation or setting forth of principles of the Religious Life as in the present Rule. Hence the Fathers felt that this Rule was insufficient for the needs of the Order as novices came to test their vocations towards the end of the nineties. So in 1897 and again in 1898 the Fathers in chapter begged Father Huntington to write a fuller Rule for the Order.

It would seem that Father Huntington shrank from the task, or the pressure of work kept him from tackling the job, for several years passed with no action in the matter. Three years went by before there is a record that he actually completed the task. There is in the archives of the Order a letter from Bishop Grafton of July 26th, 1901, in which the Bishop records his comments on the Rule as now finally set forth by the Father Founder. Hence it was in the three years from February, 1898, to July, 1901, that Father Huntington completed the task and produced in substance, the present Rule of the Order.

A study of the early logs of the Order give no indication that the Father Founder made a formal retreat in this period to rewrite the Rule. Probably it was as Miss Scudder says, a "virtual" retreat, when she quotes a reminiscence of one of the Fathers. Doubtless he returned from one of his extended preaching tours and applied himself to the task at hand and completed the work. For his ideas Father Huntington drew



FATHER HUNTINGTON

heavily on Father Benson, (Father Founder of the S.S.J.E.), especially on the introductory chapter called "Types of Religious Life" from the book "Followers of the Lamb." This was published in 1900. So it is a reasonable conclusion that Father Huntington rewrote the Rule in the Spring of 1901, probably after Easter when his preaching would be less in demand, and submitted this text to Bishop Grafton in July.

Certainly, late in 1901 and in 1902 the Rule as now rewritten, was before the chapter for amendments and final approval. The final action was in 1902 and 1903, when the Rule, as we have it, was adopted. As it involved a great number of changes from the previous simple text a considerable amount of chapter action was involved.

In this Rule, finally adopted in 1903, there was no provision for Constitutions and Customal and Ceremonial. All was gathered under one heading, namely, the Rule of the Order of the Holy Cross. As years went by this arrangement was found unsatisfactory and finally the Rule was divided into three parts—Rule, Constitutions, and Customal. The relevant portions of the Rule as Father Huntington wrote it were thus broken up into these three sections.

However, the Rule as it stands today is

essentially Father Huntington's writing, with its superb passages which are such a wonderful guide to the Religious Life, though all through it shines Father Benson who exerted a tremendous influence on Father Huntington at this crucial period of his life. The Constitutions have little that is distinctive of the Father Founder, because of their technical character in the matters pertaining to the government of the Order. But in the Customal there remain many of his phrases as much of this part of the observance goes back to the formative days of the Order.

One fact stands out clearly in this study of the Rule of the Order, namely, that the Rule is the creation of Father Huntington, though he drew somewhat on the original Constitutions of Father Dod, still he put down from the beginning in 1884 the actual observance which formed the rule of life as lived in the first house of the Order. Later, in his mature years, he added the wisdom of experience, clothing the bare bones of the Rule with the meat which is, as Miss Scudder says, "the dearest possession" of the members of the Order.

A Layman's Impressions At Mount Calvary

BY JOHN H. KEMBLE

LATE afternoon traffic swept along the Coast Highway. Each driver seemed bent on reaching his particular destination at his own speed without much regard for the car behind or ahead except to be annoyed or exasperated by the perversity of someone else in slowing him down or expecting to pass him. The modern highway seems to bring out many of the worst characteristics in man, and this afternoon on the Coast Highway of California was no exception. Swinging into the confines of Santa Barbara, the traffic slowed a little, and I turned off to a comparatively quiet city street. Following this up to the mission, I left the town proper, and continued up and ever up a winding hillside road, marked at strategic points with a white arrow and the words, "Mount Calvary." Finally I headed my car into a steep, oak-shaded lane and presently emerged at

the monastery itself. The first impression upon me, a layman and a visitor, was one of quiet and seclusion from the highway and the town and the world. Here the lofty Santa Ynez Mountains rose against the darkening sky to the north, and turning around I saw Santa Barbara and its lovely coastline spread out at my feet with the sea beyond it and the outline of Santa Cruz Island on the horizon. Lights were beginning to wink on in the town, and occasionally the hoot of a locomotive's air horn or the drone of a diesel truck drifted up to where I stood to remind me that even though the world might be at arm's length for the moment, it was not far away.

Turning from the scene of beauty and serenity around, I entered the monastery. If my first impression at Mount Calvary was one of quiet, my second was one of warm hospitality. I found myself a part of the community, and as I was introduced to the convenient and admirably fitted house, the wholesome food, the simple and scrupulous neat cells with their good beds, I found the hold of daily annoyances and cares slipping from me. Mount Calvary is a place of beauty within as well as without, its chapel and library furnished with rare and splendid things. Still it is basically a place where the superfluities of living are put aside, and the adage about "plain living and high thinking" is the rule. The Fathers at Mount Calvary wisely know that rest is one of the essential preludes to spiritual as well as physical and intellectual regeneration, and the Rule as it is observed there makes ample provision for this bodily need.

Life at Mount Calvary is ordered by the long tradition of western monasticism. From the rising bell at 7 until "lights out" at 10 in the evening, the day proceeds much as day have in Christian monasteries since the time of St. Benedict. Although I had known this from previous reading, even a brief experience of this admirably balanced way of life made a deep impression. The set services of the day for the lay visitor are: Holy Communion at 7:30, Terce at 9, Sext and None at noon, Vespers at 6, and Compline at 9 in the evening. Meals eaten together, breakfast, dinner, tea, and supper round out



MOUNT CALVARY MONASTERY
View From The East

cheduled parts of the day. For all in the house, silence is observed from 9 in the morning until noon, from dinner to 2:30, and from Compline until breakfast the following morning. Meals, with the exception of tea, are taken in silence, and at dinner and supper one of the members of the house reads aloud from Scripture and from devotional literature. All this is in the long-observed monastic tradition. Another impression came strongly to me from this orderly day's routine. It was one of freedom. I found that the necessary but minor matters of living, the rising and retiring, the eating and recreation, which often consume far more time and energy than they should, are carried on with a minimum of trouble in a monastic community. This gives freedom of mind and of time for matters of real importance—for reading reflection, and above all for the contemplation and worship of God. This is not to say that the everyday necessities of life are shut out at Mount Calvary. The guest has the opportunity to help with the dishes and cleaning, and he is responsible for the care of his cell. But these "chores" fall into their proper place in the round of the day, and not bulking larger than they should they do not detract from the central aim of the establishment—the service and worship of God.

Laymen who come to Mount Calvary fall

into two general categories: retreatants and guests. The former, either in groups or singly, keep silence during the days of their retreat. They are largely exempted from housekeeping duties about the monastery so that their time and energy will be free for their main purpose there—a carefully and thoughtfully guided period of meditation and prayer. They meet with one of the Fathers for periods of instruction, share in the religious services of the house, and are free for long periods of reading and private devotions. Not many could profitably follow such a concentrated regimen for many days, but it serves wonderfully for the "recharge of spiritual batteries" as it is carried on for short periods at Mount Calvary. The guest has a less closely planned course. His is the general schedule of the house from morning to evening, and he has many hours to himself for the reading of books from the admirably selected library or for quiet walks in the hills around the monastery.

Thus Mount Calvary serves as a Pacific Coast outpost of a succession of countless monastic houses stretching eastward half way around the world and back in time to the last days of the Roman Empire. Like its predecessors and elder sisters, it is a haven for the body and for the soul. The layman, be he retreatant or guest, finds at Mount

Calvary an opportunity for a closer approach to God than his daily life at home usually permits. He can here take stock of his living with a view to putting first things first. On leaving, after two or three days of residence in this house, he should find himself better able to order those affairs of his life which lie within his province to direct, to be less absorbed by the day and its immediate demands, and withal to be a more profitable servant of God.

Current Appointments

From Saint Andrew's School, Tennessee, *Father Superior* will make a cross country trip to Mount Calvary Priory, Santa Barbara, California, where he will make his annual visitation from November 9 to 25.

Bishop Campbell will be preached on Sunday, November 21 at Saint George's Church, Newburgh, New York.

Father Turkington as director of the Society of the Oblates of Mount Calvary will take part in their annual pre-Advent conference which will be held at Saint Luke's Chapel, Hudson Street, New York on November 15. On November 25, Saint Katharine's Day, he will receive the junior vows of Sister Mary Michael, O. S. H., at the Convent of Saint Helena, Newburgh, New York.

Father Hawkins will conduct a mission at Saint Paul's Church, Washington, D. C., November 7-14.

Father Packard will make his rounds of the Church seminaries as director of the Seminarists Associate from November 8-26. Following this he will preach a mission at Saint Michael's Church, Brattleboro, Vermont, November 28-December 5.

Father Adams will preach a mission at

Saint Simon's Church, New Rochelle, New York, November 14-21; and will preach on Sunday, November 28 at the Church of the Ascension, Rochester, New York.

Father Gunn will conduct a school of prayer at Saint John's Church, Shenandoah, Iowa, November 7-12; will preach a mission at Saint Giles' Church, Northbrook, Illinois November 14-21; and will conduct a meditation for a group of the Oblates of Mount Calvary of the Chicago-Milwaukee area at their pre-Advent conference to be held at DeKoven Institute, Racine, Wisconsin, November 22.

Notes

Father Superior received the life vows of Sister Jean, O. S. H., on October 4, at the High Mass which took place at Saint George's Church, Newburgh, New York in order to accommodate the large congregation. Shortly afterwards he conducted a quiet day at the Church of the Mediator, Allentown, Pennsylvania and started on his visitations just after the middle of the month first going to Margaret Hall School, Versailles, Kentucky, and from there to Saint Andrew's, Tennessee.

Bishop Campbell in addition to his duties as Novice Master has assisted on three Sundays in the Diocese of New Jersey; took services one Sunday at the Church of the Holy Innocents, Highland Falls, New York and gave a retreat for the Saint Barnabas Brothers at Gibsonia, Pennsylvania.

Father Turkington preached at Saint Andrew's Church, Yardly, Pennsylvania on Sunday morning, October 17, and in the evening at Saint Luke's Chapel, Trinity Parish, New York City.

Father Packard was present at a Young People's Fellowship conference at Saint George's Church, Schenectady, New York and conducted a mission at Saint George's Church, Utica, New York.

Father Adams conducted a mission at Saint Paul's Church, Windsor Vermont.

Father Gunn gave two missions, one for young people and the other for adults, at Trinity Church, Cranford, New Jersey.

Brother James gave a mission at Saint Mary's School, Peekskill, New York.



n Ordo of Worship and Intercession Nov. - Dec. 1954

St. Edmund Rich BC Double W gl—for all deacons

St. Hugh of Lincoln BC Double W gl—for the Priests Associate

Thursday G Mass of Trinity xxii col 2) of the Saints 3) *ad lib*—for the Companions of the Order of the Holy Cross

St. Elizabeth of Hungary W Double W gl—for the Confraternity of the Love of God

St. Edmund KM Double R gl—for the Holy Cross Press

Sunday Next Before Advent Semidouble G gl col 2) Presentation BVM 3) St. Columban Ab cr pref of Trinity LG Presentation—for a just distribution of wealth

St. Cecilia VM Double R gl—for Church musicians

St. Clement BM Double R gl—for the Servants of Christ the King

St. John of the Cross CD Double W gl cr—for the increase of the contemplative life

St. Katharine of Alexandria VM Double R gl at Masses of Thanksgiving W gl cr—thanksgiving for the vocation of Father Founder

St. Sylvester Ab Double W gl—for the Seminarists Associate

Of St. Mary Simple W gl col 2) of the Holy Spirit 3) for the Church or Bishop pref BVM (Veneration)—for the Order of Saint Helena

1st Sunday in Advent Semidouble V col 2) of St. Mary 3) for the Church or Bishop cr pref of Trinity—for the awakening of the careless and worldly

Vigil of St. Andrew V col 2) Advent i 3) of St. Mary—for the bishops of the Church

St. Andrew Ap Double II Cl R gl col 2) Advent i cr pref of Apostles—for Saint Andrew's School

ember 1 Wednesday V Mass of Advent i col 2) of St. Mary 3) for the Church or Bishop Gradual without Alleluia on weekdays in Advent—for the spirit of penitence

Thursday V Mass as on December 1—for the faithful departed

St. Francis Xavier C Double W gl col 2) Advent i—for the mission of the Church

Saturday V Mass as on December 1 or Of St. Mary W gl col 2) Advent i 3) for the Church or Bishop pref BVM (Veneration)—for the Liberian Mission

2nd Sunday in Advent Semidouble V col 2) St. Sabas Ab 3) Advent i cr pref of Trinity—for a deeper understanding of the Bible

St. Nicholas BC Double W gl col 2) Advent i—for all children

St. Ambrose BCD Double W gl col 2) Advent i cr—for the Oblates of Mount Calvary

Conception BVM Double II Cl W gl col 2) Advent i cr pref BVM—for Christian family life

Thursday V Mass of Advent ii col 2) Advent i 3) of St. Mary—for Mount Calvary Priory

Friday V Mass as on December 9—for the reunion of Christendom

Saturday V Mass as on December 9 or Of St. Mary as on December 4—for chaplains in the armed services

3d Sunday in Advent Semidouble V col 2) Advent i 3) of St. Mary cr pref of Trinity—for ordination candidates

St. Lucy VM Double R gl—for the persecuted

Tuesday V Mass of Advent iii col 2) Advent i 3) of St. Mary—for the Confraternity of the Christian Life

Ember Wednesday V Proper Mass col 2) Advent i 3) of St. Mary—for the increase of the ministry

Thursday V Mass as on December 14—for the Community of Saint Mary

. . . Press Notes . . .

PUBLISHING A MAGAZINE, even a small one such as ours, and limited to twelve issues a year, can be both a pleasure and a burden. Of one thing we can be quite definite—it is never dull work. Perhaps you will be interested in a few random comments on our job. The Father Superior is, of course, the Editor, but he delegates most of the actual editorial work to one of the members of the Community who is executive editor. Just now it happens to be Father Julien Gunn. We have no paid contributors. Members of The Order write many of our articles, and our friends, both clerical and lay, have been generous with us. However, it is not an easy matter to get manuscripts month after month, and there is the additional problem of knowing just *what* to publish. In this connection we never cease to marvel at reader reaction.

SOME DO . . . SOME DON'T. While we do not receive an abundance of "fan mail", a rather large number of readers have taken the trouble to tell us that the magazine helps them in their effort to live a Christian life. Not a few, for the first time, have been enlightened on some point of Church teaching or practice. These letters encourage us. On the other hand, some few inform us that they do not like the magazine; that they find the articles dull, impractical, too protestant, too catholic, etc.. One lady objected to articles by women! And, reactions to the same article are sometimes at the poles. One will say, "A wonderfully fine article, and such delightful humor." Another, "I think it was very dull, and the humor uncharitable". We welcome all comments, and especially the critical ones, and we try to profit by them.

PRINTING. The magazine is printed at Poughkeepsie, N. Y. which is across the

Hudson and about six miles south of West Park. First of all the several manuscripts are set in Galley Proof. These are read and corrected, and then Fr. Gunn pastes up the Dummy, making it into pages. Page proof is then run off and Fr. Gunn corrects it. Finally, the copies are run off on the large press, folded, stitched, trimmed, inserted in the envelopes and mailed. All this means an immense amount of detail, and at present printing and labour costs you will readily understand why, with our small circulation we run a monthly deficit.

ADVERTISING. We have few advertisers and consequently a small income from that source. We venture to hope that our readers, in patronising those who do advertise in our pages, will always mention *Holy Cross Magazine*. This will help more than you may think.

WELL, AT LEAST, we have been publishing for over 65 years, without a break and that's something. Our effort now is to improve, both in quality and quantity, and you can help us by speaking a good word to us, and asking your friends to subscribe. We realize that we cannot please all people but our honest effort is to publish a magazine containing sound Church teaching; to foster vocations to the Religious Life; and, to uphold the Catholic Faith.

PRESS and MAGAZINE. All business details in connection with publishing the magazine are handled by the business manager of *Holy Cross Press*.

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